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MEDITATIONS

MISCELLANEOUS

HOLY AND HUMANE

IN TWO PARTS

BY JOSEPH HENSHAWE DD

LORD BISHOP OF PETERBOROUGH

TO WHICH IS ADDED

A THIRD PART

BY RICHARD KIDDER DD

LORD BISHOP OF BATH AND WELLS

OXFORD

JOHN HENRY PARKER

MDCCCXLI

328.

BIBLIOTHECA BODLEIANA

ADVERTISEMENT.

THE Author of the excellent Meditations reprinted in this volume was Dr. JOSEPH HENSHAWE, sometime Lord Bishop of Peterborough. He was descended from an ancient family, for many generations resident at Henshawe Hall, in the township of Siddington, in the county Palatine of Chester, and was the second son of Thomas Henshawe, Solicitor General of Ireland during the reign of Queen Elizabeth, by Joane only daughter of Richard Whiston, chief Surgeon to that Queen. Our Author was born in 1603, and, according to the Oxford biographer, in the Parish of St. Giles, Cripplegate, although

it would appear that his father and grandfather had for some years resided at Sumpting, a village on the sea-coast of Sussex. He was educated at the Charter House, then lately founded, being one (the 29th) of the first thirty-five Scholars appointed by the Governors at their fourth Meeting. In December, 1621, he entered at Magdalene Hall, having previously been elected to an Exhibition at Charter House, and here he took the Degree of Bachelor of Arts, Feb. 26, 1624-5.

It has been asserted, on the authority of a MS. account of Bp. Henshawe, written in 1719, by a relative (Philip Henshawe, Esq. son of a nephew of the Bishop's), and communicated to White Kennett, Bishop of Peterborough, that he was at one period elected to a Fellowship at All Souls; but a careful examination of the Registers of that College proves, that the only Fellow of that Society of the name

of Henshawe, was a totally different person, one, in truth, forced into the place of a better subject by the Parliamentary Visitors in 1648.

At an early age he was appointed Chaplain to John Digby, Earl of Bristol, as well as to George Villiers, first Duke of Buckingham of that name. Beside the Rectories of Steadham cum Hayshot, and of East Lavant, both in the county of Sussex, he held a Canonry in the Cathedral Church of Chichester; and proceeded D.D. A.D. 1639. He had married Jane, seventh daughter of John Maye, Esq. of Rawmere, in the same neighbourhood. By her he had three children, the eldest of whom died young, and was buried within the Chancel of East Lavant Church, in the same vault with her mother, to whom he afterwards erected an alabaster monument, consecrating her memory in an Inscription, which

will be found at the end of this Advertisement.

From the MS. account before alluded to, it seems that the other children were a son and daughter; the former married a Miss Gore, and died without issue; the latter married Sir Andrew Hackett, and left an only daughter, married to a Mr. Whittall, a gentleman of Shropshire. Upon the breaking out of the great Rebellion, Henshawe was deprived of all his preferment; and forced to compound for his temporals at the cost of £177; and having remained for some time in the house of the Lady Paulet, at length determined on attending King Charles II. in his exile, and leaving his two surviving children to the care of their Uncle Thomas Henshawe of Billingshurst in his native county.

At the Restoration, he did much service to the Church at Chichester in set-

tling its affairs; and having been made on the 10th of July, 1660, Precentor in that Cathedral, was on the removal of Dr. Ryves to Windsor, chosen Dean. In the following year, when the House of Convocation met for the revision of the Liturgy, he was appointed, with other members of the Lower House, to attend the Bishops at Ely, and to consult with them on the drawing up of a form of prayer for the 29th of May.

On the 15th of April, 1663, he became Bishop of Peterborough, on the translation of Dr. Laney from that See to Lincoln; which preferment he continued to hold till his death, which happened suddenly in the 76th year of his age, at his lodgings in James Street, Covent Garden, on the 9th of March, 1678; on which day, being Sunday, he was observed to have attended divine Service twice in Westminster. According to his

express desire, the same vault, in which his wife and child had been interred nearly 30 years before, received his bones in peace.

Besides these MEDITATIONS, Bishop Henshawe was the author of another excellent little work of a similar description, entitled, "Horæ Succisivæ, or spare hours of Meditations upon our duty to God, to others, and ourselves," of which it is supposed there have been eight editions, the last printed in 1831, edited by Mr. Turnbull, of Edinburgh, a gentleman whose accuracy of research, and extent of information on literary subjects, are too well known to require any commendation in these pages.

The present little work first appeared in 1637: Meditations Miscellaneous, Holy and Humane.

Horat. de Ar. Po.

Quicquid præcipies esto brevis—
Lectorem delectando pariterque monendo.

London, printed by R. B. and are to be sold by Thomas Andrewes in Smith-field, 1637, 12mo. pp. 136, besides title, dedication, and to the reader (10). It is thus dedicated to Lord Keeper Coventry; "Right Honourable. Not in expectation of future benefits or any thing to be receiv'd, but in a thankfull acknowledgment of former favours already conferred, do I present these short Meditations to your Lordship, and if we shal esteeme of Bookes (which Erasmus doth, in quibus argumenti utilitas commendat eloquentiam) rather by the matter which it doth deliver, than the strength or meannesse of the stile in which it is deliver'd, there will not want that to commend this; it is but short, and such as will be rather a diversion than an

imployment, in which you wil happily finde somewhat that will please, and somewhat that will profit, so that the time will neither seeme tedious, nor the paines altogether lost; I desire your Lordship to weigh them, not by their owne worth, but by the devotion of the Author, whom with many favours you have bound to be ever at your Lordship's service to command."

This first edition contained only the *first part* of the Meditations: when the second part first appeared has not been discovered. Wood mentions a third edition of the book, "with enlargements," Lond. 1651, but it has not fallen in the way of the publisher. The text of that now reprinted is taken from a copy printed in 1704, under the title of "A New-Year's Gift. Meditations Miscellaneous, Holy and Humane. By J. H. D.D. To which is added, a Third Part,

by the late Lord Bishop of Bath and Wells, &c. London, printed for Brab. Aylmer, at the Three Pigeons, against the Royal-Exchange in Cornhill, 1704." In addition to the *third part* of the Meditations by Bishop Kidder, this New Year's Gift contained also Bishop Tillotson's Letter to Mr. Hunt of Canterbury in 1687, an Extract from Barrow's Sermons of Contentment, and an Abridgment of the History of the Bible; but these, however excellent in themselves, have been omitted, as having no connexion with Bishop Henshawe.

It may be added, that some passages omitted in the Edition of 1704, have been restored from that of 1637, with which the whole of the first part has been collated.

G. F. DE T.

Oxford,
Feast of St. John Baptist,
1841.

Hic jacet
Nostra et uestra (Si Chr̃an' es) soror
Insignis pietatis mulier Jana Henshawe,
Deo et marito nimis dilecta, nimis diligens:
Veræ, antiquæ, unicæ religionis filia et matrona
Pauperib' eleemosyna^ria. ægrotis medica, oĩb' amica
Propinquis, famulis, amicis amicissima.
Johannis Maye Armigeri et
Elizab. uxoris ejus chariss. filia
Ex multis una, ordine 7^ma. sed nulli secunda
Josephi Henshawe, S. Th. Do^ris.
Eccles. Cathedr. Ciciste. Canon Resid.
Et hujus Eccles. Rect^ris. Indigni:
Uxor casta, sed divisa Chõ et marito:
Triplici felix sobole,
Quarũ una præcessit natu maxima;
Duos impari ætate et sexu
Marito reliquit mox secuturo
Et eodem hoc tumulo condendo:
Nondum tricessimũ agens annũ:
3°. die Feb. Ann. Dni. 1639.
Oĩb' desiderata hinc migravit
Mundo ignota;
Deum solũ (et quod magnũ est) se ipsam novit
Et his nota est:
Chõ solo et futuro seculo digna quo abiit.

Quã moriturã vir suus sic affatus est
Quæ te terra susceperit morientẽ in illã
Ego moriar ibique locũ accipiã sepulturæ.
Ruth, chap. i. vers. 17.

By the care of the present Incumbent, the monument has been lately cleaned, and the inscription rendered legible.

The parish Register only begins with 1653; but we find the following entry of the burial of Dr. Henshawe.

"Joseph Henshawe, Byshopp of Petterberrowe, was buried the 15th of March, 1678."

THE AUTHOR
TO THE READER.

It is not out of desire of being known, nor out of a desire to be thought to know, that I do commend this small Tract to the world: but to take up the room of worse thoughts in thy head, and of worse books in thy hands. It is the work of younger years, and the fruit of idle times, not of a serious study; and no otherwise do I publish it to view; though I am persuaded it would conduce much to the peace of the Church, if books of this nature were more in use. It were to be wished that inferiors would employ their time rather in a holy meditation of those truths which are already received in the Church, than in making themselves, or shewing themselves, able to defend them: not that I would commend an ignorant devotion to any, or desire men

to know less good, but more to practise that good which they know: nor turn religion into disputation, but turn their disputation into action and obedience. They shall find in the last day, that it is holiness and knowledge (I do not say holiness without knowledge) that must bring them to Heaven; supremo illi judici non scripta approbanda, sed facta: not the disputer, but the doer of God's will shall be justified: men while they spend their time in disputing what they should do, too often neglect to do even those things which are without dispute. In this book, if there be little pains, yet there is no hurt, nay, it is thy own fault if there rise not some good to thee from it, which if thou second with practice, will bring thee to an eternal good, which I wish thee.

J. H.

MEDITATIONS.

MAKE the word of God the rule, and God Himself the pattern, of all thy actions; contemplate God and thyself, what He is, and what He requires thee to be, like Him in a degree, though not a perfection; in a perfection of sincerity, though not of degrees. Do nothing against thy word, and let thy word be regulated by God's word. Do not ill for company, nor good only for company.

Let thy talk not be much, and that profitable. Be sparing of oaths and promises, and perform both. Shun jests in holy things, and abhor lies, though in jest. Speak to the capacities, but not to the humours, of men; so frame thy talk, as one that is going shortly to give an account of his words. Detract from no man; speak well of all men till thou

knowest otherwise; and where thou canst not speak well, be silent. Meditate often upon the shortness of thy life, and be careful so to employ it, as that thou dost not make thy account long. Measure the length of it, as the Scripture doth, by a bubble, and a shadow, and a flower, light and vanishing; but yet to comfort thyself in this present state with remembrance of the future. That if this life which thou hast be short, yet that which thou hopest for is eternal.

My life is like a bubble—but a blast;
  At first God breath'd into me, and I live;
And like a bubble I do daily waste,
  And am like water poured into a sieve:
    Lord, since I am Thy bubble, when I die,
    Like to a bubble let me ascend on high.
Or, if you will, my life is like a flower,
  And like a flower for a while I stand;
I am, and am not in another hour,
  For I am gather'd by the Owner's hand:
    Since I am so, why am I so corrupt,
    That do not know how soon I shall be pluck't?
But of all flowers, most of all, methinks,
  Resembled in the marigold am I,

And like the marigold, that wakes and winks
Still as it sees the sun, am born and die;
But here's my comfort, with that flower—when
The Sun appeareth, I shall blow again.

Affect not to set out thyself to the world, not to thyself. Speak not thine own praise, nor greedily hear it from others, nor too easily believe it; spend thy time rather in pressing forward to what thou shouldest be, than in idly contemplating or contenting thyself with what thou art. Think meanly of thyself, and that thought will both make thee modest, (for he that suspects himself is not bold,) and eager in the pursuit of that goodness or knowledge wherein thou supposest thyself defective. Be ready rather to give, than to take an applause; and if thou art apt to think thou deservest well, check it with thinking how many deserve better.

Let thy thoughts be such to thyself, that if it should be suddenly asked, what thou thinkest on? thou mightest not blush to tell. Stifle sin in the first warmth and quickening, before it shape too far: a twig may be

plucked up with one hand, which the whole body cannot wag when it is a tree. Even evil thoughts are evil; and though yet they be not, yet cherished, will spread into evil actions.

Be not easily provoked, and easily be friends. Give no occasion of exceptions thyself, and do not easily take exceptions at others, and be ready to make satisfaction to those that have just exceptions against thee. It is a greater virtue to forgive one injury than to do many courtesies, because it is harder: and it is harder, because more against nature; for many a man will do for another, that will not suffer for him; therefore it is a greater persecution to be contented to suffer, than to be willing to do, unless it be to do for those of whom we have suffered, for our enemies, which is the highest.

Affect the company of those who are abler than thyself, and desire rather to partake of others' sufficiency, than to publish thine own. In meaner company thou mayest be admired more, but in this thou shalt profit more. It is better to learn wisdom from those that are

wise, than to be thought wise by those that are ignorant. Be studious rather of being able, than of being so accounted; not to pick up thy knowledge, especially thy opinions, from other men's discourse, but with pains and industry rather to search out the knowledge of truth thyself, than lazily to take it up from others.

In religion examine, but not broach, opinions; ever incline to antiquity, and suspect novelty. In indifferent things[a] ever submit to the authority thou livest under, and let the Church's opinion be thine.

Measure not equity and right by friends and profit; nor do wrong, either to get, or to do, a courtesy; nor upbraid others with the kindnesses thou doest for them, nor forget the kindnesses which others do for thee. Be sparing of receiving a courtesy where it is an engagement, and of doing one where it is dishonourable.

Be not wilful, nor wavering, nor change but upon good reason, nor obstinate against

[a] middle things, *first edit.*

reason. Believe not every report, nor report every thing thou believest; not grant every thing which thou canst not answer, but suspect rather thine own insufficiency that cannot defend it, than cry down the matter as not to be defended.

Be sparing of commendation, especially of self. Commend no man undeservedly, that is flattery: nor thyself, though never so deserving, it is vain-glory.

Do not admire or applaud what thou understandest not. Do not seem to understand where thou dost not. It is better to acknowledge thy ignorance and learn, than falsely to profess learning, and be still ignorant.

Desire rather to do well, than to hear well. If thou canst, preserve to thyself a good report, but be ambitious only of a good conscience. Do not measure thyself by other men's reports, nor measure other men by thyself; ask thine own heart, and not their tongues, what thou art.

Labour to reform thyself first; let other men's sins rather be the subject of thy grief,

than of thy discourse. So speak of other men's sins, as that thou detract not from the person; and so excuse or mitigate the slip of any person, as that thou seem not to countenance the sin.

Do not think thou art good enough, so long as thou art not known to be otherwise; and never think thy life so good, as not to need mending.

Say nothing but what thou meanest, and promise nothing but what thou art able. Not to intend what thou speakest, is to give thy heart the lie with thy tongue. Not to perform what thou promisest, is to give thy tongue the lie with thy actions.

Do not greedily find fault in any, nor reproachfully publish it; but rather by a hidden and oblique way to insinuate his error to him, than detractingly to blaze it. Seek not the advancement of thine own wit by another man's folly; not always comply with the fortune, and censure him that is down; not ever judge of things by the event, nor condemn that as unadvisedly undertaken which succeeds ill.

Put not off devotion, and the duties of religion, with want of leisure; nor the needy and duties of charity, with want of ability; in both, though never so straitened, thou mayest do somewhat, though the less. A sigh or a groan in the one, and a cup of cold water in the other, thou canst not be without.

When thou promisest, think thou mayest be taken at thy word; be nothing in a compliment which thou darest not stand to in earnest; as there is less sin, so there is less wrong in denying, than in not performing; to deny is at most but a discourtesy, not to perform is an injury; for if thou deniest, he may seek to others; if thou deceivest, he fails of all: it is lawful for thee not to promise, it is not lawful for thee to break promise.

Observe what is good in any man, and learn it; what is evil, and eschew it; if any thing good in thyself, to be thankful for it; or evil, if evil of punishment, to bear it; if evil of sin, to repent of it; not deride any man's imperfections, but thank God that they are not thine; not to scorn any friend for an

error, but be sorry that he is wrong, and be so much his friend, as to endeavour to set him right.

For a servant ever to speak well of his master; if ill, to speak the best; if ill to him, to impute it to his ill deserving, is a duty, yet a commendation; to think obedience a virtue, not servitude, and that it is not the least mastery, so far to command one's self, as to be contented to submit to the commands of others.

Do courtesies for others as gifts, not looking for requital; receive courtesies of others as loans, and meaning to repay: what favours thou dost for others, to forget them; if thou receivest any, ever to remember them: not to requite the injuries of an enemy with the like, nor the good turns of a friend only with the like.

Speak not censoriously of thy betters, not scornfully of thy inferiors, not vain-gloriously of thyself; not to boast of thyself that which thou never didst, nor to assume to thyself the praise of that learning and wit

which is not thine own; not slightly and undervaluingly to speak of other men's virtues, and not at all of their vices: not to think superciliousness majesty, or a grave reservedness wisdom, as if thou wouldest be therefore thought wise, because thou sayest little: not to be a riddle, which is rather to puzzle curiosity, than to benefit society, which man was made for; and therefore be such rather as men may make use of thee, than be troubled to know thee.

Be covetous of nothing but of doing good, and be prodigal of nothing but of good counsel; be slow in believing ill of any, but slower in speaking of it.

In place of judicature look not whose cause comes before thee, but what; and judge even thy brother, not as a brother, but a judge; not measure the sentence by the relation; not sell judgment, nor do a profitable wrong; it will never repent thee that thou art the poorer for doing right.

Be mild to all, but know when to be severe. There is an unreasonable meekness; I know

not which is worse, to be angry unjustly, or not to be justly angry. If by the first thou mayest wrong an innocent person, by the other thou mayest a guilty. Sometimes to be silent at, is to encourage, a fault; it may be, a due chiding would reform that offence which takes heart with sufferance.

Affirm not any thing out of humour, or because thou hast affirmed it; it is a greater disparagement to stand in a lie, than to recant an error; to err is but a weakness, and the case of all; to acknowledge an error is a virtue, and the praise but of a few; but to maintain an error is a sin, and it is a greater offence to justify a sin, than to fall into it.

Love, but not be fond of, the body; to love it is a duty, to be fond of it is a sin; let the fare be such, as may neither impair the health of it, nor the devotion; the apparel neat, not chargeable; not mimically in, nor ridiculously out of, fashion; such as may agree with thy estate, thy years, thy profession; not at all to invent, and slowly to take up, a fashion, and that rather because thou wouldest not be

singular, than because thou likest it, and as may shew thee willing to be constant, but not obstinate.

Let thy recreations be short and diverting, such as may rather fit thee for business, than rob thee of time; long and tedious sports do rather take away the stomach to serious things, than whet it; he that makes recreation a business, will think business a toil.

Submit to every fortune, and like it, not place felicity in wealth and greatness. To be without, and yet not to want these; or to want, and yet not desire them; to be able to manage a great estate, and to bear a mean, to like God's will, even when it crosseth thine; cheerfully to pass over crosses, yet to take notice of them; to be patient, but not without sense; to be sorrowful, but not without hope; not to grow great by corruption, nor to grow proud with greatness; not to grow strange to others in a high estate, or think God so to thee, or you so to Him, in a mean; not to ebb and flow with thy condition, and be either supercilious or dejected; to take the changes

of this world without any great change of thyself; he that is contented ever with what he is, makes himself happy without a fortune.

Think of death as a thing certain, (it may be) at hand; that physicians die, that kings in this are subjects. Some, like crude fruit, are plucked off by casualty; others, like overripe, drop off with age. For old and young, there are graves of all sizes. Endeavour therefore rather to procure eternal life, than to prolong this; and use means rather to sweeten death, than to defer it.

Learn not to think of the things of this world as things of continuance, and to use the things of this world not as an owner, but a steward: so thou wilt be neither loth to leave them, nor afraid to account for them

Do courtesies to thy friend not with hope to receive greater; and receive courtesies of thy friend as if thou hadst done none. Think of requiting the good which thou receivest, though thou deservest it; expect no requital of that good which thou doest, though unde-

served; lest failing of what thou expectest, thou repent of what thou hast done, and so losest the praise of thy goodness, by looking after the reward of it.

Commend no man to his face, and censure no man behind his back; if thou knowest any good thing of him, tell it others; if any ill or vice, tell it himself: so by telling others of his good parts, thou wilt procure for him a good opinion; and by telling and admonishing him of his faults, thou wilt make him deserve that good opinion.

Abstain not only from ill, but from the appearance of it, lest thou hear ill undeservedly, or do ill unawares.

Let thy discourse be neither light nor unseasonable, such as may call either thy goodness in question, or thy judgment. If thou canst not speak well, say nothing; so if others be not bettered by thy silence, yet they shall not be made worse by thy discourse.

Think meanly of thine own sufficiency, though others think not so; look much upon thy defects, and little upon thy good parts; and

think that thou art short not only of what thou oughtest, but of others; that that which thou knowest, is nothing to that of which thou art ignorant; and therefore to labour rather truly to know thyself, than to make those small parts superficially known to others.

Scorn not to be bettered by the good example of others, and be careful not to make others worse with thine; do nothing in which thou wouldest not be imitated, and imitate nothing which thou knowest is not fit to be done; it is a fault to do what thou shouldest not, it is none to learn what thou shouldest do of any.

Think in the morning what thou hast to do this day, and at night what thou hast done; and do nothing upon which thou mayest not boldly ask God's blessing; nor (as near as thou canst) nothing for which thou shalt need to ask his pardon. Let thy first care be, not to do ill; thy next care, to repent of it. Account often with thyself, thy last account will be the less; be not afraid to look upon thy score, but be afraid to increase it; to despair

because thou art sinful, is to be worse, becs thou hast been so bad.

Be thy life like his that must
Account, and hath it but in trust.
Let the actions of thy youth
Answer not the times, but truth.
Let thy words be modest, few,
Thy opinions firm, not new:
Thy mirth plausible, not vain,
Not abusive, not profane.
Live not only to the eye,
Sin is sin, though none be by;
Witnesses do only prove,
Not make, guilty; and true love
Of virtue, more esteems it ought
So to be, than to be thought;
'Tis weakness to eschew the scar,
Not the ulcer; and prefer
Esteem to truth, deeds must be
Such as God approves, not we.
Be in private what you seem
In public view; and not deem
All things lawful that are hid,
Not what's seen, but what's forbid,
——— is unjust;
And only what we may, we must.

Be not wicked with advantage, nor be drawn to do a gainful sin; not think that godly which is gainful, but think that gain enough which is with godliness. He that makes his commodity the measure of his actions, for a morsel of bread that man will transgress.

Ever learn to be ever contented with what thou hast; inasmuch as there is nothing which by the appointment of God doth not happen unto thee; and to dislike what God doth, is to do what God dislikes, and make that a sin, which was before but a punishment, and (as it might have been used) a blessing. To find fault with God, is to make a fault in ourselves; that which God doth may be harsh, it cannot be unjust; or if that state which thou hast be bad, yet that which thou hopest for is better.

Think not well of thyself, though others think so; yet to give no occasion to any to think otherwise, and give the glory of both to God, both of thy good parts, and their good opinions.

Every morning take leave of the things of this world, as thinking thou mayest part with them before night; and every night to examine the employment of that day, as thinking thou mayest account for it before morning. He that is ever providing for his going, will less increase his account by tarrying. We do not commend his providence that hath his furniture to buy, when he should take horse.

Make not a neighbour's fault greater to men than it is, nor thine own less to God. To excuse thine own sin, is to double it: detractingly to aggravate another's fault, is to make it thine own.

Busy not thyself in searching into other men's lives, the errors of thine own are more than thou canst answer for; it more concerns thee to mend one fault in thyself, than to find out a thousand in others.

Be careful not to fall into sin, being fallen, not to lie in it; being surprised, not to stand in it; confession is some part of satisfaction. By denying a little sin, thou makest it great;

by truly confessing a great sin to God, thou makest it none.

If thou hast lived long, think thou hast the longer account, think thou hast had the longer time to provide for thy account, and therefore hast the greater sin, if unprovided. Where God forbears a great while, he expects a greater increase; as where men give long day, they expect larger payment.

Perform not the things of religion, either out of vain-glory, or custom, since the goodness of these is not measured by what is done, but by what mind we do it with. *Cursed be he that doth the work of the Lord negligently:* there is that curse upon negligent doing, which upon unwilling leaving of it undone is not. There is little difference between not doing what thou shouldest, and not doing it as thou shouldest. To do thy duty for show only, or in show only, is to do thy duty, and be still undutiful. If that which thou doest be right, if the mind with which thou doest it be not so, all is wrong, and thou forfeitest

the acceptation of what was good, by the ill performance.

Two things do not trouble thyself to know, other men's faults, nor other men's estates. The estate of thine own soul, and the amendment of thine own faults, let that be thy study, nor think any sin less because it is hid: remember, that to Him that shall judge thee it is open, and that in the last day God will not measure His judgment by ours; the Day of Judgment will condemn many a man whom we have quitted.

Do not practise religion in show only, yet shew it in thy practice; think no sin little, nor no good which thou doest great, it is from the acceptance of God that it is good at all; hope for, but challenge not, a reward of thy well-doing, yet not for itself, but for what Christ hath done. Measure thyself not by what others are, but by what thou oughtest to be; remember thy sins with grief, and thy goodness; the one, for that thou hast been so bad; the other, that thou canst be no better; and though thou canst

not attain to perfection on earth, yet aim at it.

Labour not only to know what thou shouldest be, (that most men do,) but to be so; nor at all to know what other men are, thou shalt not answer for it. Be careful if thou canst to make others better by thy good counsel; or, at least, not to make them worse by thy example.

Be ever contented with thy present estate, but if thou canst, better it; do not corruptly thrust thyself into any place, and being in, do nothing that may thrust thee out; make the execution of thy office a discharge of thy conscience, not an improvement of thy estate; and desire any place rather to do good, than to grow rich. Give no bribes to procure an unjust thing, nor take none to do one; and if thou art in the place of judicature, remember thy office is to give sentence, but not sell it.

Do not make any sin less by custom; for as men do at first less like sin, so with continuance they do less feel it; as those

that are accustomed to carry burthens, are less sensible of the weight. And if thou doest now the same things with more ease, do not think that the sin is more light, but that thou art more hardened, and thy case is so much more desperate, by how much want of sense is nearer to death than pain. Feeling is an argument of life, thou art a dead member, if thou hast lost thy feeling; but here is the misery, that thou hast lost thy feeling in regard of sin, but not of punishment.

Fix thy desires upon such things as may not shame thee in the obtaining; and compass thy desires by such means as may not shame thee to own, though that which thou seekest for be good, yet while the way by which thou seekest for it is evil, thou shamest the end by the way, and shamest thyself in the end.

Think no sin little, and make it not great by repeating it; what is a mountain of earth, but an accumulation of many little dusts? what is a flood, but a concurrence of many little drops? A little prick being neglected,

may fester to a gangrene; by how much that in which thou sinnest is less, by so much thy sin is the greater, that wouldest dishonour God for so little a thing.

Think of death as a thing thou must meet with, and of thy life as a thing thou must part with, and not to love too well that life that keeps thee from a better; nor at all to fear that death that leads thee to a better life: this life is a journey, and the world an uneasy horse, that with much jolting, and some falls, brings you to your home. And why art thou unwilling to alight? love rather that passage that leads to eternal happiness, than that life which keeps thee from it, and not without continual misery.

Study rather to make thyself fit for any employment and place, than to think thyself so, and be preferred by thy desert, not by purchase; slip no lawful means to do thyself good, and use no unlawful; he which groweth great by buying, doth likely continue that greatness by selling.

Measure thy wealth by thy mind, not by thy estate. A contented mind is ever rich. But measure thy expense by thy estate, not by thy mind; not what thou wouldest do, but what thou art able to do. Think not frugality a disparagement, nor outrun thyself to keep pace with others. This is to procure that which thou fearest; and lest thou shouldest be thought mean, to become so. Many times a slow pace performs that journey, whilst galloping tires by the way.

Let thy thoughts be such to thyself, as thou art not ashamed to have God know them; and thy words such to God, as thou art not afraid to have men hear them; and let thy whole life be such toward God and man, as that thou neither dishonour God by thy ill life, nor draw others to the same dishonour of Him by thy ill example.

Pleasure not thyself by wronging others, nor (with the unjust steward) make thee friends with other men's monies, lest whilst thou wouldest buy other friends, thou sell God; come to promotion if thou canst, by

friends, not by money; if thou deservest it not, thou wrongest others; if thou dost deserve it, thou wrongest thyself.

The goodness of the mind is witnessed in the outward actions; the goodness of the outward actions is determined by the intention and mind; inward goodness without outward shows of it, is like a tree without fruit, useless; and outward shows of goodness without inward sincerity, is like a tree without heart, lifeless; that thou art good inwardly in thine heart is thine own comfort; that thou dost outwardly profess this goodness in thy life, is others' benefit. Thou thyself art not the better for that goodness which thou dost not make show of. Others are not the better for that goodness of which thou makest no show. So inward sincerity is required in respect of God; outward profession only in respect of men. By the first, thou art a true Christian; by the other, it doth appear that thou art so.

Neither undertake much, nor talk much, and that to the purpose. Deliver thy mind

rather in profitable language, than curious; by this, haply, thou wilt gain more applause, but by the other thou wilt do more good, and it is a greater virtue to do well, than to hear well.

Do nothing which thou disallowest; disallow thyself some things which thou mayest do, but nothing which thou oughtest to do: give no liberty to thyself in unlawful things; use not the utmost of that liberty which is given thee in other things: and so use thy liberty in what thou art permitted, as that it may not hinder thee in the things thou art commanded.

Promise nothing which may prejudice thee in the performance; perform what thou hast promised, though to thy prejudice; think thyself bound by thy word, though without oath or witness. If thou art not well able to perform, consider thou wert able not to promise; a good man measures his promises by his ability, but he measures his performance by his promise.

Account it the greatest knowledge truly to

know thyself, and the greatest conquest to subdue thyself; do not give way to thine own lusts, nor boast of thine own parts. To do nothing that is ill, nor vain-gloriously to tell of what thou dost well; in all things to approve thyself a good man, and a Christian, but not boast of it.

Place not religion in talk only; it is an easier matter to give counsel than to follow it. Sometimes we have known men to fall into those sins from which they have with great pains converted others. But Christianity (as we say of charity) begins at home. It was Christ's to St. Peter, *Art thou converted? strengthen thy brethren:* but first he converted himself. He may haply save others that is not saved himself, yet he will sooner save another that goes in the way of salvation himself: good doctrine is weakened much with ill life; he that will do good upon others, must first be good himself.

Speak nothing which thou wouldest wish to recall; and do nothing which thou shalt need to repent; condemn nothing in a

humour, nor maintain nothing out of faction. Never defend a false cause, either to revenge a wrong, or to do a pleasure.

Think only the present time thine, for that which is past is none of thine; and that which is to come, it is a question whether ever it shall be thine. So the certain time of thy life is very little, and the account which thou shalt certainly give of this life very great; and thy account is made greater by tarrying, but thy life less: so that to put off the finishing of this account till a farther time, is to make thyself a greater account, and have less time to do it in. Nay, thou shalt answer for the neglect of that time wherein it might have been done, and, it may be, denied another time to do it.

Measure not goodness by good words only: a parrot may be taught to speak well. Good words cost us nothing, and men are for that religion that is cheapest. It is an easy matter to speak like a Christian; Satan himself can talk Scripture. Charity consists not barely in knowing or discoursing of what is

good, but in practising what we do know: in religion not to do as thou sayest, is to unsay thy religion in thy deeds.

Ever expect death, though not wish for it: let thy last hour find thee rather willing to go, than contented to tarry. Put not off amendment till another day; thou art not sure to see an end of this. Provide that thy death-bed may rather find thee fitted for God, than fit thee; and so order thy estate and thy soul in thy health, that when death comes, thou mayest have nothing to do but to die.

In point of reformation, first pluck out thine own mote; spend not thy time in exhorting others to the keeping of the commandments, and break them thyself. Measure not thy goodness by another's want of it, nor measure thy want of goodness by others' store of it. God doth not so, though thou art not so good as the best, yet while thou endeavourest to be so, thou art good enough; God, who works in us both to will and to do, doth in some case accept the will for the deed.

Reckon nothing which thou hast thine own; nor nothing which thou doest at thine own disposing. And use all, not as a master, but a servant, remembering thou must one day answer for them to their master.

Do not murmur at thy condition, if mean; nor measure God's blessings by thy wants, but by thy deserts; if God be better to others than He is to thee, yet while He is better to thee than thou deservest, He is good enough.

In Christianity, not think to attain the end, without the means; and if the same means do not in all produce the same effect, not to impute it to any alteration or deficiency in the means, but in the subject; the means is the same, the parties are not; all men are not alike hardened in sin, therefore all are not alike hard or easy to be converted. Sins are compared to diseases; all diseases are not mortal; some humours spend themselves, others are not recovered, but with expense and danger; and the same sickness is not removed with the same ease in all

bodies, because there is not in all the same temper. That physic doth but stir the humour in some bodies, which in others would utterly expel it. It is with the sickness of the soul, as of the body, all sins are not equal; all men are not equally sinful: either the sins may be less, or of less continuance; for custom, as it begets a greater liking of sin, so it leaves a deeper root; continuation of things makes them partly natural, therefore we call custom another nature. Settled impieties, like settled humours, do not easily stir; though the means are the same, yet while the subject is not, it is no wonder that the effects are not; there must be the same disposition of the matter, as well as of the agent. It is not enough that the word be the same, if the hearers be not; as the same physic doth not work or cure alike, nor the same seed thrive alike in all grounds, so neither doth the same word save alike, or prevail alike with all. Sodom would have repented with those means which Chorazin did not: in thine

impenitency therefore not to accuse God, or the means, but thine own self; in thy conversion, not to thank thine own self, or the means, but God, and the means under God.

Remember that as there is one death which thou must prepare to meet, so there is another death which thou must study to avoid, the death of the soul. The natural death consists in the dissolution of the soul from the body; the spiritual death, in the dissolution of the soul from God; and one day, of soul and body from God, which is the second death. Now as we say of the natural body, that the way to be young long is to be old betimes, so the way to live not long, but ever, is to die betimes. If thou die but once, while thou livest, the death of sin, thou shalt live eternally after thou art dead.

Love nothing in this world too well, no not thyself. Think of the pleasures of this world either as sins, or occasions of it; and the other more necessary things of it, though they have thy presence, let them not have

thy heart, and use them rather because thou wantest them, than because thou likest them; and so provide, that thy death may be the beginning of thy happiness, not the end of it.

Ever suspect, ever fear,
For to be too happy here:
Lest in Heaven thou have less,
(If any) for this happiness.
Seldom any have I known
To have heavens more than one.
All the pleasures of this life
They are useful, but a knife.
I may warm me by their fire,
But take heed of coming nigher:
Yet in this is danger still,
He that warms, is after chill.
Oh Jehovah! but with Thee,
Is there true felicity.
All this sublunary treasure
Yields but counterfeit of pleasure;
Silken cares, kings of clouts,
Full of torments, fears, and doubts;
Trifles, dangers, baited hooks,
Shadows, only shape and looks

Of what we call them; worse than noughts,
Snares, temptations, if not faults.
Whether it be birth or place,
Beauty and the pride of face,
Honour, wealth, or higher yet,
That they call a favourite,
Like a shadow on the sun,
Have their being, and are done.
From another's like or frown,
So they rise, and so go down.
They are got, and kept, with fears,
And are parted with, with tears,
And accounted for with horror,
And then Dives is the poorer.
When that final day shall come,
(A dreadful day indeed to some,)
And we answer for their use,
Then to want them we would choose;
So then much of these to ask,
Is to beg thyself a task.
A beggary, for thus to be
Is the greatest poverty.
All thou hast is on the score,
What is that but to be poor?
Add to this, it doth not last,
And happiness is torment past.

It may be present, so thy boast
Is but may be, at the most.
In heaven only is there bliss,
That ever shall be, ever is.
Worldly laughter is not mirth,
Born and buried in the birth.
Where, O God, there wants Thy grace,
Mirth is only in the face.
O God, Thou art, only Thou,
To-morrow, yesterday, and now;
To Thee myself, my time I give,
All that I have, all that I live.

Deliberately to move to any business, is proper to man; headily to be carried by desire, is common to beasts: in civil actions be led by reason, not thy appetite; in divine actions by religion, and do nothing that may forfeit either thy reason, or thy honesty. Measure the goodness of things by their lawfulness, not by their profit, nor be drawn to do ill for advantage, nor intend thy particular good with the forfeiture of the general.

In religion publish nothing which thou darest not stand to, nor libel against the

truth; if thou think it is not the truth, why dost thou publish it? if thou thinkest it is truth, why art thou ashamed of it? Such are between two rocks, either of which splits them; for either they sin in publishing that which is a lie; or else having published it, they sin in being ashamed or afraid to stand to it, which they think is the truth. True gold flies not the touchstone; a good man's actions are such as he fears not to be discovered; it is a sign their works are ill, when they dare not own them; *Oderunt lucem,* is our Saviour's note of such; if it be the truth, they ought not only (in some case) to own it, but to die in it; if it be a lie, they ought not to live in it, much less to give it life. Every lie is a sin; but to print a lie, is to justify a sin, and in religion to print a lie for truth, is to father a lie upon God: a good man will publish nothing in God's name, to which he dares not set his own.

Measure not thyself by what men say of thee, they may mistake thee; it is their sin, not thine, if others slander thee; to be ill

spoken of, and undeservedly, is neither thy fault, nor alone thy case; Christ Himself was thought a wine-bibber, and St. Paul mad. If ill tongues could make men ill, good men were in ill taking; never regard what any can say against thee, but thine own conscience. Though all the world condemn thee, while God and thyself do not, thou art innocent enough. The wickedness of ill tongues doth but dirt themselves, the mire that is cast upon thee is not thine. Care not to have ill men speak well of thee, it may be if thou wert worse, thou wouldest hear better; *Parcit cognatis maculis similis fera:* the Devil doth not accuse his own; if thou wert one of them, they would speak more favourably. Be careful to be clean to God, whatever thou art to the world, and be slow in soiling and blacking others. If they are not so clean as thou couldest wish, their foulness be to themselves; let them be never the fouler for thy mouth; they that are forward in censuring and accusing others, are usually such themselves.

To all thy promises need no other bond, but thy word, nor no other witness, but God. Be careful never to promise any thing of which thou shalt wish to be forgiven the performance, nor plead either want of ability or testimony; an honest man doth not promise more than he means, nor a wise man more than he is able.

Be not a servant to those things which thou shouldest command; thy money, thy body, and thy appetite, or thy sensitive part; but use thy estate to serve thy body, and thy occasions; and thy body to be subservient to thy soul, and thy soul to serve God. Thus, while either of these serve in their proper office, God is served in all. If thou art commanded by the first of these, thou art neither thine own master, nor fit to be God's servant.

Resolve nothing but upon good ground, nor alter thy resolution but upon good reason; not inconstantly to waver, nor obstinately to persevere in things: to hear other's judgments besides thine own, and if

right, to submit to them. Not to think it a disparagement, that there are wiser than thyself. To think it a fault rather to stand in an error than to fall into one; not choose to defend a lie, rather than descend to yield to others in that which is the truth. To maintain an opinion because it is thine, not because it is true, is to maintain thyself, not the truth, and to prefer thyself to the truth.

So far intend thy profit, as that thou still subject it to thy religion; not make thy commodity the stern of thy conscience: he was not the best disciple that had the bag. So procure, or continue, to thyself a place upon earth, as that thou lose not thy place in heaven.

Learn not to examine thyself by what thou art not; as the Pharisee, not like other men; and while some others are worse, to think thou art well enough. We measure crooked things by that which is straight, not by that which is more crooked: the rule of goodness is God's word, not other

men's deeds: not to measure the straightness of thy life by the crookedness of another's: he that measures his beauty by another's deformity, may still be unhandsome enough. If a drunkard shall measure himself by some debauchedness, he will seem a sober man. In the day of judgment, God will not examine thee by what others were, but by what thou wert commanded to be.

Plead not for licentiousness of life, under liberty of conscience, as if Christian liberty consisted in doing what they list: or that Christ hath so freed thee from the yoke of the Law, as that thou art not still subject to the Commandments: not think that Christ was therefore obedient unto the death, that thou shouldest be tied to no obedience of any thing during thy life: that the merits of our Redeemer hath obtained, not, that the Commandments of God should not still be observed, but, that the not perfect observing of them should not be imputed.

Make not other men's sins thine, by

imitating them: nor thine, other men's, by teaching of them; do nothing in which thou wouldest not be followed: follow nothing of which thou canst not well justify the doing.

Affect not much business, especially of other men's, yet to hate idleness; to use recreations, but not dwell in them; to affect rather what is needful, than curious; not to over-do, and in all these things to suffice nature, not humour it.

Be slow in choosing a friend, but slower in changing him when thou hast chosen: be courteous to all, but inward only with a few; thou mayest use that freedom to a friend, which thou wilt not to every acquaintance; thy acquaintance is but thy neighbour, but thy friend is thyself.

Scorn no man for his meanness, and humour no man for his wealth: do nothing to please any, whereby thou shalt displease God; never be drunk to please the company, or think it uncivility to part sober; or cease to be a good Christian, that thou mayest be thought a good companion.

Be displeased with nothing which God doth, and as near as thou canst, do nothing wherewith God is displeased; do all thou doest as in God's presence, and speak all in his audience; and let neither thy words nor actions be such, as to which thou mayest willingly desire God's absence, or not desire His assistance.

It is the goodness of God to us, that is the cause of the love of God to us; and it is the goodness of God in us, that is the cause of the love of God in us: confess that the good which thou receivest is not for thine own sake, nor the good which thou doest is not by thine own power; it is the mercy of God that moves Him to do for us; that enables us to do that which pleaseth Him.

Account that good which is lawful, not which is profitable; and endeavour rather to serve God, than thine own turn, in all: make these two the rule of thyself, justice, and godliness, and thou shalt fulfil the duties of both Tables, God and thy neighbour.

Not repiningly to complain of thy sufferings of this life, since it is partly in thy power to make them blessings; and if to make them blessings be in thine own power, then, that they are otherwise it is thy own fault: God intends amendment in it; if it do not amend thee, thou makest it a punishment, not He.

Labour to see thy own mortality in other men's deaths, and thy own frailty in other men's sins. And since thou must shortly die, be afraid to sin; and so order thy sins as thou mayest not be afraid to die; that thy sins do not bring thee to a worse death, and that this death may lead thee to a better life.

Do what thou art commanded, not what others do; make no man's example a rule, not the best man's; all may err, and he that in all things follows him that may err, will be sure in some things to fall into error.

Call to mind often what thou hast done, and then compare with it what thou hast

suffered, and what thou hast received; and when thou shalt find that thou hast received more good than thou hast done, and hast done more evil than thou hast suffered; fear that there is less good behind for thee, and more evil; and therefore betake thee to repentance and a new life; and by that thou mayest prevent the evil which thou hast deserved to suffer, and procure to thyself, though not deserved, a reward of that good which thou hast done.

Let it not trouble thee that some others have lived longer than thyself; not the length of thy life, but the goodness, is the measure of thy happiness: if thou hast lived well, thou hast lived long enough; if thou hast not lived well, thou hast lived too long.

Never think it too soon to repent, thou dost not know how soon thou mayest die, and after death it is too late; he that puts off his amendment with hope of living, loseth eternal life in a presumption of this.

Intend rather the effecting of a public good than a particular: for by intending

only thy particular good, thou mayest do wrong to the public, whereas thou canst not effect a public good without thine own good in particular: for whatever is beneficial to the whole, cannot be prejudicial to the parts; so then, thou being a member of the whole, in performing a general good, even by that thou art so far good to thine own particular, as thou hast an interest in the general: whereas by seeking thy private good with the neglect of the public, thou dost both decline from the common nature of things, and from the nature of goodness, which is by so much the more good, by how much it is good to more, and doest rather that which is good to thee, than what is truly good in itself: this is to make thine own self and thy advantage the rule of goodness, that shouldest make goodness the rule of thyself and thy actions.

Think that in death thou dost not lose a life, but exchange one; death is but a change, and therefore not to fear a change, that art every day so acquainted with

changes; every change is a kind of death, inasmuch as that which it changeth from, doth die to what it was. If the beasts and creatures themselves did not change from what they are, how should we be fed? Nay, if their skins and clothing did not change from its natural use to them, how could it be useful to us? If the sun itself did not change his place; if the year, and the parts of the year, did not change, how should we either have life or necessaries? Thou then that dost thus subsist by changes, why dost thou fear a change? especially considering that other things being ever altering in themselves, do yet ever continue alterable; whereas we changing but once, and for the better, shall ever after remain immutable; so that to be loth to change, is to contradict what thou doest, to fear a change, and yet love a life that is full of changes.

If God hath made thee handsome, let not that make thee proud. Beauty is an ornament, do not thou make it a snare: why shouldest thou have cause to wish that thou

hadst been ill-favoured? Shew nothing naked of thyself to others but thy face, and that only that thou mayest be known, not seen. Be courteous to all, but not familiar. Stay not to hear thy handsomeness praised, much less to praise it: think no time so ill spent about thyself as in dressing, nor no money as in fashions; yet in neither be ridiculous, allow for both: acknowledge no beauty in thyself but of the mind, nor strive for none. If God have made thee beautiful in other's eyes, let it be thy care to make thyself so in His. Beauty, without grace, is the greatest deformity.

In God's house and business forget thine own: be there as a member of the Church, not of the commonwealth. Empty thyself of this world, thou art conversant in the next. Let all thy senses have no other object but God; let thy ears be open, but thy eyes shut. If another's beauty draw thy eyes from God, that beauty is become thy deformity, and hath turned God's eyes from thee.

Love no woman but a wife, and use no

familiarity with her but in public; thou knowest not whither it may grow: many have thought no hurt in the beginning of those things that after have proceeded to impiety: and in all thy behaviour, examine not what thou dost, but with what mind thou doest it, else that which happily in itself was indifferent, is to thee unlawful: to a good mind all company is safe, and all familiarity is harmless.

'Tis the mind that makes a fault,
Else such things would not be naught.
He that can (and is no liar)
Sport and talk without a fire;
Can be courteous, can be kind,
And not kindle in his mind;
And can touch a woman's skin
As his own, nor stir within;
Doth salute without delight,
And more would not, though he might.
Nor scarce that; whom thus to bill
Manners teacheth, not his will;
Nor with hand, nor lip, nor eye,
Doth commit adultery;

But see and salute each other
Woman, as he doth his mother:
As the nurse's harmless kiss
To her child is, so is his
Without pleasure, without taste,
With a mind, a thought, as chaste
As turtle; till thy mind be such,
Do not look, nor sport, nor touch;
Or, at least, till this thou can
Sport and talk, and play with man:
Not with woman, for if fair,
Thou wilt find, or make, a snare;
Nay, although thy mind be such,
Do not toy, nor sport, nor touch;
For although thy thoughts be good,
Yet thoughts are not understood
But by actions; so therein
May be scandal, if not sin.
Who exactness will fulfil,
Must forbear things seeming ill,
Not that are, but might have been,
Or that may be, construed sin.
Men judge thee ill or innocent,
By what is seen, not what is meant:
Then until all minds be such,
Think a look, a smile, too much.

Love thy neighbour as thyself in the kind, unfeignedly; but love thy friend as thyself in the degree. Do as much as thou canst, but love more than thou canst do. He that doth but little for his friend, because his ability is so, loves more than he which doth much, but less than he is able.

Revenge no injury, though thou canst; and requite every courtesy, if thou canst; yet shew that thou art willing to requite a courtesy where thou art not able; and shew that thou art able to revenge a wrong (if thou canst) though thou art not willing; so by shewing that thou couldest revenge this, thou wilt happily prevent another; and by not revenging it, thou wilt prove thyself better than thou shewest; for to revenge a wrong done, is to do a wrong to God. So thou wilt be guilty of doing that which thou complainest of, and therefore unjustly complainest of that which thou thyself doest.

Let thy conceit of thyself be low, but thy desires high, even as high as heaven. Think thyself not worthy of the least good, yet by

the grace of God capable of the greatest. Think often upon Christ's death, it will sweeten thine; and account it His, He accounts it so; He died not for Himself, but for thee; and if thou live not to thyself, but to Him, then He lives not for Himself neither, but for thee, to make thee partaker of eternal life, which already thou hast in the certainty, though not in the fruition, and believest all this and more very humbly, but very confidently.

That thou mayest avoid sin, avoid the occasion of it; as he that complains of heat removes farther from the fire. Omit no opportunity of doing good, and do no evil though thou hast opportunity. It is a greater commendation of thy goodness, that thou mightest and wouldest not.

Meditate often upon thy death, thou wilt like it the better; and often upon the next life; thou wilt like this the worse. Think of this world as a thing in trust, and provide to discharge it. Account nothing thine own, but as being shortly to give an account of it to the right Owner.

Be not angry without cause; be merry without offence; admit a seasonable anger, and shun an unseasonable jest. Be moderate in both. Do not forget thyself in thy anger, nor thy friend in thy mirth. By the one thou wilt be burthensome to thyself; by the other to the company.

Love the body, but subordinate to the soul: the tenant is more noble than the house. The most beautiful body is but a body of earth: and the jewels which adorn it are but stones in the earth: and the gold and silver which it prides in are veins in this earth; the clothes which thou wearest were the clothing of some beast, or the labour of some worm, or at the best, of a man like to thyself; think then with what vile things thou art made fine: which yet do but make thee so in the esteem of others, not truly so in thyself; and do but hide those parts which thou art ashamed to shew, not adorn that inner part which doth truly shew thee; therefore to be so much a Christian to prefer that part which thou hast common with Christ in respect of His

human nature, thy reasonable soul: or so much a man, not to prefer that part which thou hast common with the beast, an earthly body.

If thou art a master, let thy family be awed rather by thy example than thy word; be angry for small faults, it will prevent greater. Commend and encourage those that do well, they will do better; commendations of former goodness is a provocation to more.

Think upon this life as a current, ever running; do not hope to live long, but be assured not to live still, and account it thy comfort that thou shalt one day die; to wish thyself ever upon earth, is to wish thyself out of heaven.

Be employed only in such ways as thou wouldest not blush to be met in; Thamar goes disguised, when to play the harlot. Tell nothing of another which thou wouldest not have told him; believe nothing of another which thou mayest not tell; do not construe seriously what is spoken but in jest, and for-

bear those jests which may be construed to earnest; hear no ill of a friend, but reply; and speak no ill, though of an enemy.

In thy house let thy entertainment be free, not costly; bid thy friends welcome to thy ability, not beyond it. Never make one meal so, as thou must be fain to fetch it up out of many; be hospitable, but provident; think nothing too much for thy friends, which is not too much for thy estate; hospitality bids thy friends welcome, and providence makes thee able to bid them welcome. If hospitality be the life of neighbourhood, providence is the life of hospitality; he is not thy friend that expects more than thou art well able; thou art not thine own friend, if thou doest less; to live above thy means is folly, to live too far below thy means is a disparagement. Do all like thyself, so as may neither weaken thy respect, nor thy estate.

Love not ill company, lest thou learn the ill of the company. It is hard not to be like the company thou keepest. It is rare if we deny not Christ in Caiaphas's house. With

Solomon, it is hard having the Ethiopian without her idols. We see people change their complexion with the climate: vessels smell of the liquor they contain; by ordinary communication in the ways of sinners, without a great deal of care, you will communicate with their sin. *With the froward thou will learn frowardness:* he that goes to the meetings of wicked men, will come a wicked man out; or, to say the best, worse than he went in. For thy conversation, let this be thy rule; if thy company be better, imitate them: if worse, convert them: if equal, and as thou art, join with them.

Feed the poor often at thy door, sometimes at thy table; whatsoever thou givest to Christ in His members, He will one day give back again to thee in thy person; it is but just if God deny thee thy daily bread, if thou daily deny Him the crumbs.

Let it not trouble thee what is talked of thee when thou art absent, more than what will be talked of thee when thou art dead: an ill report doth not make thee an ill man. Be

careful to do nothing that deserves to be ill spoken of; let it not trouble thee to be ill spoken of undeservedly.

Let thy prayers be frequent; thy wants are so; and thy thanksgivings frequent, thy blessings are so. Pray daily at home, and if thou canst, at church; God is every where, but there He hath promised to be. Miss not the Confession and Absolution, unless thou hast no sins to confess, or carest not to be forgiven them.

Think not the worse of the ordinances of God for the sins of the preacher; those that are ill themselves, may yet be instruments of good to others; God hath promised His blessing to the thing, not to the person. The sacrifice of Eli's sons were effectual for the people. It is not the people's fault that the preacher is wicked, and as it is without their fault, so it is without their prejudice; it was our blessed Saviour's of the Pharisees, *After their sayings, do ye.* We must follow their sayings, whose deeds we may not. Thou mayest not refuse the word of God from

any, if they teach what they should, though they do not what they teach; the wickedness of the messenger doth not abate the power of the means, as the intemperance and debauchedness of the physician doth not hinder the working of the physic.

Remember often that thou art a Christian, and do nothing that may disprove it. Be not a law to thyself, but be regulated by that which is a law to us all, the word of God. Study not much how to make thy life longer, but better. Consider that the longer thou art here, the longer thou art from God; let it be thy care rather to lead a good life than a long. Endeavour to thy ability to do well, and grieve that thou canst not do better. Do not wrong to others; forgive the wrongs which others do thee. Strive what thou canst to keep a good name, but rather a good conscience. If men mistake thee, comfort thyself that God, which shall reward thee, doth not. Look upon the necessities of others not as a stranger, but a member; as thou wouldest have God look upon thine. Be good to all,

God is so, but with a difference, *especially to the household of faith.* Cherish no sin in thyself, and countenance none in another; acquaint thyself rather with the commandments of God, than the decrees, and conclude of thy salvation to thyself rather by a diligent observing of His revealed will, than by searching into His secret will. Let not the changes of this world to preferment or want, make thee either fond of thy life, or weary of it. Be contented to live, but be desirous to die, *to be dissolved, and to be with Christ:* and if thou canst not attain to perfection upon earth, aim at it.

Let thy first care be to be good thyself, thy next care to make others so. Be not a Christian in shew only, yet in every thing shew thyself a Christian. Do nothing but what is good, and speak nothing but what is truth: he is the best Christian that speaks well, and doth as he speaks.

If thou would'st know who is a Christian, he
Whose holy words are seconded with deeds;

For by the fruit we must judge of the tree.
Men do not gather grapes nor figs of reeds.
We judge of what he is, by what he bears,
And bears he doth not only blade, but ears.

Slow to revenge a wrong, not to forgive;—
Whose goodness is not only to the eye,
Thinks rather how to die, than how to live,
And yet is dead to sin before he die.
And who lives here on earth, and dies to sin,
When he is dead, his life doth but begin.

Who doth not what he likes, but what he may,
And asks, "what may I" too, not of himself,
But of religion; and (the Scriptures say)
Who is his own rule, runs upon a shelf,
Who though he might, he would not, be deboyse,
Is good, not of necessity, but choice.

That makes not opportunity his bawd:
(Occasion sometimes doth invite a sin,)
To may, and will not, is the Christian's laud;
He's guilty that is out, but would be in.
But, being tempted, or but not withstood,
Not to be evil is a double good.

That can revenge a wrong, but doth forbear it;
And to be slow to malice is not sloth,
Speaks only what is truth, but will not swear it;
Nor seconds every trifle with an oath.
That likes no vice, though follow'd with a throng:
Who measures truth by voices doth it wrong.

Some good he doth, yet fain he would do more;
To would be better, is an act of grace—
His mind is rich to Christ, his power is poor;
God mend his power and he will mend his pace.
Mean time God likes the will, and in His Son,
What we would do, is, in th' acceptance, done.

If yet he do, (as who did never ill?
Who is without his errors?) Yet is this
The error of his frailty, not his will:
He doth indeed, but grieves to do, amiss.
To sigh and grieve for what we cannot do,
Is to come short, and yet to do it too.

You'll say then, "Christianity is hard."
What good was ever easy?—Where the gains
Are greatest, likely there the way is barr'd:
Double renown is had with double pains:

Whoso doth follow Christ, doth pitch a field,
'Tis less praise not to fight, than not to yield.

Worldly advancements are not had with ease,
And want is the inheritance of sloth:
Would'st thou do less for heaven than for these?
'Tis fit who would have one, he should have both:
The gain with hardness, thus it is less hard—
The danger's great, but so is the reward.

Let it trouble thee more to do a fault, than to hear of it. If thou art ill spoken of by another, first call thyself to account before him; it may be, thou deservest it; be more sorry that it is true, than that it is known: if false, it is not thy fault that thou art belied, it is thy comfort that it is a lie. Do not think to be ever free from censure here, nor sometimes from faults. He is the best man that errs seldomest; he is more than a man that never errs.

In religion receive no opinion upon credit, and vent none upon discontent. Be of that opinion that may save thee, rather than that may raise thee; let not the doors of thy lips

move upon the hinges of another man's tongue. Speak what thou thinkest, not what others speak; so follow good men, as remembering they are but men. Go rather the way which you ought, than the way which is gone. Make others companions, but not copies, or so far copies as they agree with the Original.

Take whatsoever God doth thankfully, and do whatsoever He commands cheerfully. Labour to make a good use of ill accidents. Hate every man's sin, love every man's person, and love no man's sin for the person's sake.

Fear rather to do ill, than to suffer for thy ill doing. He that truly fears sin, shall never fear punishment. Think upon the goodness of God, and thou wilt love Him; and think upon the justice of God, and thou wilt fear Him, and so by consequence love that which may free thee from this fear; and so between these two, thou wilt fear to do any thing against him whom thou lovest, and thou wilt (at least) not love to do any thing against him for fear.

If the actions of another reflect to thy harm, examine not what is done, but what was intended. And if he intended no ill, think he hath done thee none, though in effect he have; willingly do no wrong; wink at those wrongs that are unwillingly done thee, God doth so; and measures what we do by what we meant to do. He that shot at a mark and killed a man, by the law of God was not held a murderer; God that works in us both to will and to do, as he doth sometimes accept the will for the deed, so he doth usually measure the deed by the will.

Do not easily entertain a friend, nor easily part with him. Think him no true friend whom one injury can make thine enemy; or that accounts every error an injury. He must have no friends that will have a friend with no faults. Make no man thy enemy by doing him wrong. Become not an enemy to every one that wrongs thee. Account every man thy neighbour, though thine enemy, that needs thee.

In religion look to the end, but by the

means; think not to partake of what God hath promised, but by doing in some measure what He hath commanded: though heaven be had without our desert, yet it is not had without our pains: then mayest thou hope that God will be as good as His word to thee, when thou sincerely endeavourest to be as good as His word commands thee to be towards Him.

Do nothing which is ill, nor every thing which is lawful. Measure not thy liberty by the lawfulness of the thing, but the expediency. Many times an unseasonable good, though it be not ill in itself, yet it is, in the occasion of it. He which will at no time forbear to do something which he may, will at some time do something which he may not.

Be content to hear of another's praises before thee without repining; and to tell of another's praises without detracting. To speak well of all men, or not at all; for as it is flattery to speak that good of another which is false, so it is detraction, to speak that ill of another, unnecessarily, which is true.

Forgive the wilful injuries of any, yet tell him of them; by shewing of him his fault, thou shewest him his duty: do not love him less for it, but trust in him less. But if he be thoroughly sorry for it, be thou thoroughly satisfied; God asks no more for thine: consider that to suffer wrongs is common to thee with Christ, and to forgive wrongs proper to thee as a Christian. God doth suffer such wrongs to be, that He may exercise thy patience. And He commands thee to forgive those wrongs, that thou mayest exercise thy charity.

So live as thou mayest not be afraid to die, as thou mayest be assured of a better life after death. Do nothing which shall need an excuse, or fear a witness; and so use this world, as remembering you must account for it in the next.

Let thy discourse be ever of goodness, but not of thine own; or of the good which thou hast received of God, not which thou hast done. If thy talk be good, thou dost at once both shew goodness, and teach it.

Be good without much noise. Be provident without perplexedness. Be merry without lightness. Be bountiful without waste. Live to the benefit of all, but to the service only of God.

If now thou art not perfect yet with these,
(As where is their perfection here below?)
Yet they may do enough to make thee please,
God accepts what we can, for what we owe.
Whilst thou endeavour'st to be what thou shouldest
If thou want'st power, 'tis enough thou wouldest.

The clearest water is not free from mud;
The Sun is not exempted from eclipse:
Here our perfection is but mingled good;
And he is more than man that never slips:
In all we do, we something do amiss,
And our perfection imperfection is.

For the condition of our present plight
Is that we would be better than we are,
Not a perfection ever, but an height:
And we are good, but not without a scar.

All things are like ourselves, a mixture, then God doth not look that we should not be men.

GLORIA DEO.

MEDITATIONS.

PART II.

Do nothing merely for gain. Account not those actions gainful to thee, for which thou must pawn thy conscience; do not sell that which thou canst not buy, piety; think not any thing in this life worthy the loss of the next.

Do all thy business leisurely, not dreamingly; undertake nothing but advisedly, and what thou hast undertaken, go through with; propose such ends to all thy actions, as thou mayest not be ashamed to own; as may witness thee both a wise man, and a good Christian.

When thou seest any born into the world naked and helpless, think that thy beginning

was no better; and when thou seest any peaceably die, and decently buried, that thy end (haply) may not be so good; there is but one common end to all, namely, death; but there are many sorts of death, and what death thou shalt die, whether a natural, or a violent, it may be a shameful; whether at home, or upon the way; among whom thou shalt be sick, or by whom thou shalt be buried, if at all; whether thou shalt die on the sea where thou shalt have no grave, and that in a ship-wreck, where thou shalt have no burial; or in the wars, where thou shalt have no pity; and all alone, where thou shalt have none to help, none to comfort thee, or to pray with thee; and whether then thou shalt have time to repent, or whether thou shalt have grace to repent; and by any of these how soon thou mayest be fetched, or how long thou mayest tarry, thou knowest not; only this thou knowest, that go thou must, and certainly sooner than thou wottest of; and that if thou hast already outlived any others, that this hath not happened to thee by any pre-

eminence of nature or difference of mould. The lower part of a taper or light is not better than the upper part, because it is longer before it be consumed. That thou dost already differ nothing from a carcase or dead corpse, but that thou hast a soul, which if thou employest faithfully and in the fear of God, thou differest little from the saints in heaven, save that thou hast a body; if otherwise, thou dost but in that differ from the devils in hell.

Be strict in paying thy due, not too strict in demanding it. Unwillingly undertake a suit, and willingly make an end of it. Choose rather to buy quietness with some loss, than gain with contention. He that goes to law for every trifle, buys an unquiet life at a dear rate, and will in the end find his chests empty of money, and full of papers.

As at the first thou hadst thy beginning and being from God, so frame thy life, that when this being shall end, thou mayest return to God. Do all things to His glory, and to all things ask His aid, since without it thou

canst do nothing; even to speak of His praises thou wilt need His assistance.

Think it not safe to defer amendment: late repentance is seldom sound. He which puts off to repent till sickness, commonly makes but a sick repentance, if any. If sin keep possession all thy life, it will hardly be gotten out when thou comest to die.

Make the Scripture the complete rule to thee of good and evil. Measure the goodness of other things not by their nature, but their use. Think indifferent things good or bad, according as authority enjoins or forbids them. If supreme authority impose any thing which it is not a sin to do, think thou sinnest if thou refuse to do it. If it impose any thing which is a sin, though thou dost not sin if thou refuse it, yet know thou sinnest if thou rebel against authority. Thou mayest not resist a lawful authority, even in an unlawful thing, otherwise than by thy prayers.

Think not with the fool, that there is no God, and do nothing that may make thee wish there were none. And as thou dost be-

lieve that there is a God, so let thy life be such as may conclude to thee that He is thy God. If thou make Him thy God in thy service of Him, thou wilt by that too make Him thy Father in His care of thee here, and thy debtor, at least by promise, in respect of His reward to thee hereafter.

Think it a long art to die well; and that thou hast but a short time to learn it. And beside that which thou art to learn, much it is which thou art to forget, and dost daily forget much of that good which thou hadst learned. Therefore not, like truanting boys, to trifle away any of that time in telling tales, which is too little to get thy lesson.

Do nothing which may shut thee out of heaven, yet do not despair, if thou hast done any. Think every sin great, but none so great but may be forgiven; forgiveness of sin is an Article of your faith: you deny your Creed if you deny that. Thou canst not wrong Jesus Christ more, than by making any sin bigger than His sufferings.

Examine not how long thou hast lived, but

how well; measure thy Christianity by thy piety, not by thy age; think not that thou dost benefit God, but thyself, by being holy; consider that God hath no need of thy goodness, inasmuch as He is able to make a good use of thy sins. And that if thou wilt not glorify Him by doing well, yet He is able to glorify Himself by what thou doest ill; therefore to intend God's glory in all, inasmuch as thou shalt glorify Him, though thou intend it not; and so doing God's will against thine own, thou dost His will so, as that yet thou shalt be punished for doing it.

In every sin thou art about to commit, consider first how dear it will cost thee; that God hath not made hell for nought; that He reserveth the devil and his angels to be company for impenitent sinners; that punishment is the end of all sin, and there is no end of that punishment; the short pleasures of any sin are not worth the long punishments they do bring with it.

Do not over-prize or affect the things which thou hast; do not perplex thy mind for the

things which thou wantest; consider how many want more, and how courageously and cheerfully they endure those wants. And account it thy great want, that thou wantest their courage, even when thou hast not their wants.

Be no observer of other men's ways, nor of other men's humours. Pass sentence upon no man's soul, it is God which judgeth; nor censure any man by the estate he is in. It is not sin but impenitency that damns any, and what knowest thou but he may repent? Look diligently into thine own conscience, it will never repent thee that thou lookest not at all into others; other men's sins, as they shall in the last day be no part of thy account, so here to know them is no part of thy duty.

Conform thy desires to thy condition; be not troubled with thinking what thou mightest have been, or what others (happily) have been from less beginnings, it may be with less desert; whilst thou hast what is necessary, what thou wouldest have more, if it be not superfluous, yet it neither concerns thee as a

man, and essentially to thy being, nor as a Christian. Add to this, that if in outward things of the body thou comest short of some, yet in the things of thy soul and the means of salvation, thou art an equal sharer with the best. Consider the bounty of God to thee in thine ordinary blessings, which, however continuance make less regarded, it doth not make them less necessary. Consider thy health and strength, &c. how ill thou couldest be without it, how earnest thou wouldest be with God for it, if thou wert without it; and therefore be careful not to be the worse for enjoying of those things without which thou wouldest esteem thyself so much worse than others, that God be not provoked to take them from thee to make thee better; but rather learn to know the goodness of God's blessings in the fruition of them, than by the want of them.

Do not sin in hope of pardon. Do not forbear sin, only for fear of punishment. Grieve not only for the sins thou hast fallen into, but for those that thou art subject to; that thou art in a condition and body not free

from sin; which consideration of thy sin, as it doth work grief, so that grief doth again extenuate thy sin; for if thou truly do what thou canst, and art truly sorry for what thou canst not do, and desirest God to accept that doing, and that sorrow, though thou hast not that perfection, which the law doth exact, yet thou hast such a perfection as God doth accept; with whom sincerely to endeavour what we should, and to grieve for the failings of our endeavours, and to long and prepare for that place where there shall be an end of those failings, is thought good enough, and though not such a goodness as by which thou canst condignly merit a reward, yet such it is, as for which thou mayest expect one.

Affect every thing here as remembering here thou must leave it; do every thing here as that hereafter thou must account for it. Worldly things, as they should be the least part of thy care, so let them have the least part of thy respect; consider that in the last day not to have loved them well, but

to have used them well, will be thy comfort.

Think of death, not only as near, but profitable to thee; and in death to make thee willing to part with the earth, consider that thou art then journeying to heaven. Think upon thy dying, not as an end of thy being, but a beginning of thy happiness. Here thou art happy, but neither simply nor long; there is no good here without some mixture and allay. Besides, consider how little of these thou dost then part with; it is not the pleasure or delight, &c. of many years, no not of many minutes, that death deprives thee of. Thou canst not be said to be robbed by death of the time or years which are already spent, because they are already dead to thee, and if thou didst live still, they should not revive to thee; and that which is yet to come is yet not thine, and thou canst not be said to lose that which thou never hadst; so all that thou partest with in death, is but that which thou enjoyest at the very instant of departing. Surely he which considers seriously what he

here leaves, and for what he leaves it, cannot think much to die, but rather think much to live, because in dying he doth lose nothing, but only exchange something, and that for the better: by how much eternal life is better than long life, and the society of angels better than the company of men; heaven better than earth, and the fruition of God better than a man's self.

Pass not thy word to thy hurt, and break not thy word for thy advantage; consider that in all thy promises God is either a party, or a witness; the promises which thou makest not to Him, thou makest before Him. Follow justice and goodness, though no man know it; care for no other witness of thy sincerity than God, inasmuch as thou art to expect no other rewarder of it.

Do nothing but what is praiseworthy, yet esteem the praise of men nothing worth, inasmuch as it is the fault of most men to commend rather those that are good to them, than those that are truly good in themselves; consider how many in the world do not know

thee, how many do know thee but by hear-say, and thou dost not know what they hear of thee: and therefore thou wilt much wrong thyself, if thou measure thy worth by their praises which are beholden to thee, which may be partial; or the contrary, by their reports, who do not know thee, which is ever uncertain.

Let thy prayers to God be often and earnest rather than long, and let thanksgiving be ever a part of thy prayer; for as God doth not usually bestow His blessings without our prayers, so neither doth He continue them without our thanks; yet let all thy desires to God be conditional, if He please and see it good; refer thy will to His, and thus by freely submitting it to Him, thou prayest more powerful than by asking it; learn so to conform thy will to God's, that whatever by His Providence shall happen to thee, thou mayest be ready to bid it welcome; whatever shall be taken from thee, to bid it farewell.

In sickness use means for the recovery of

thy health; yet think, what if thou shouldest not recover, what if thou shouldest die now; whether thou art ready for death, whether thou art ready to give an account of thy life? and since both these must be done, and sickness is an ill time to do it in, think that he which will be ready for death in sickness, must provide for it in his health.

Do not perplex thyself with thinking what may be, or make to thyself miseries before they are, and which, it may be, shall never be. Account not thyself unhappy in any mischances which shall befall thee, but that thou art happy enough that thou canst bear them; ever think better of other men than of thyself, but think better of thine own condition and fortune than other men's, so thou wilt be ever content with that thou art, and not proud of it.

Measure the greatness or smallness of sins not by the thing, but by the Commandment; the thing in which Adam offended was not great. Account all sins mortal in themselves, and therefore fear to commit them; but all

venial in respect of God's mercy, and therefore do not despair in them; let the actions of thy whole life be such as thou carest not who knows them, yet be not ambitious to make thy goodness known; consider that thou art bound to be good, though no man know it, and that it cannot be unknown to God who will recompense it; that opinion makes not things better or worse. Pearls are not valued either in those places where there is plenty, or by those persons that want skill, yet have the same virtue even where they want their due value; if men think worse of thee than thou deservest, it is thy unhappiness, not thy sin; if thou deservest worse than they think of thee, it is their unhappiness to mistake thee, but it is thy sin not to be so good as they take thee for

So enjoy this life, as being willing to leave it; and so meditate upon the next life, as being desirous to enjoy it. Be good whilst thou hast time and means, lest if now thou mayest and wilt not, hereafter thou wouldest but canst not, it is not unjust if God then

deny that to thee, which before thou deniedst to thyself.

Weigh the goodness of God to thee in these two, what he at first made thee, after his own image, and what He Himself was afterward made for thee, after thy image. First, He made us like Himself, then He made Himself like us: man by his sin having lost the image and likeness of God, God Himself became in the likeness of sinful man, that He might again make sinful man like Himself; and that He might take away his sin, did take on Himself not only his nature, but his punishment, and to become his Saviour, became his sacrifice.

'Twas little that thou mad'st me first of nought,
But thou wast sold, and I was bought.
No worth was I, nothing but worth in thee;
Yet, Lord! thou wast the price of me:
Oh height! oh depth! Thyself would'st not be thine,
(Bless'd Saviour) to be mine.
Therefore will I no longer be mine own,
That so I may be Thine alone.

Do rather those things which are good,

than those which are acceptable; do and speak all from thy heart, yet neither do nor speak all that is in thy heart: go about nothing rashly, and be not easily diverted from what thou goest about. Be good not only inwardly to thyself, but externally to the world; let thy outward conversation answer thy inward conscience; give no occasion to any to think worse of thee than indeed thou art; and if without just occasion they do, comfort thyself that thou art better than they think thee.

Be provident, but not covetous, in thy affairs; look at thy profit, but neither first, nor wholly; think it the greatest gain to do well; be not drawn to an unlawful act, either for fear or company; do not lose a good conscience to gain a kingdom; consider there is a better kingdom than this world hath any, promised to the keeping of it.

If thou wouldest avoid sin, avoid those things that may occasion it; thou mayest safer and better shun a temptation, than

shun the sin when thou art tempted; it is an easier matter to keep out of the fire, than to keep from burning when thou art in.

Rather run, than be drawn, to goodness, yet neither run, nor be drawn, into sin; be not persuaded to be evil, and be good though none persuade thee: nay, though they persuade thee to the contrary: let no man's will prevail with thee against God's, let God's will prevail with thee even against thine own; and so by cheerful submitting of thy will to God's, thou dost in some sense subject God to thy will; for willing nothing but according to God's will, he should deny his own will, if he denied thine.

Think all godliness gainful; thou canst not say that wants gain, that gains thee Heaven. In all things shew thyself a man, and be governed by reason, not by thy appetite, or thy sensitive part. Do not all things which thou hast a mind to; do not for the importunity of other things contrary to thy mind: or if thou art drawn to do sometime

something against thy mind, yet never be drawn to do any thing against thy conscience.

Commend not any man in any thing where he deserves it not; excuse what is spoken disgracefully of any man, though he deserve it; it is a better office to defend a neighbour in his absence, than to magnify and extol him, being present; for so doing thou canst neither puff him up by what thou sayest, nor be thought to flatter him by saying it.

Strive not unjustly at law for that which is another's, lose not every thing which is thine own without striving for, if it be of moment; religion doth not so teach patience towards others, as that it forbids us in a just cause to defend ourselves; yet contend not in a suit for a trifle, thou mayest lose it better-cheap than thou wilt recover it: as I would not impose on men their sheepishness, which are content to purchase their peace with the loss of their estates, so neither do I like their valour that sell their estate to buy contention.

As we do not of things, so neither may

we judge of men always by the appearance, (hypocrisy hath usually a better vizard than it hath a face,) yet judge of no man contrary to what he appears; I cannot think him a sober man whom I see every day distempered with drink, yet he may be intemperate whom I never see so; we too often find demureness without sincerity; he who in all things believes always his eyes, is no less subject to error, than he who will believe them in nothing.

Some men love their friend, as intending and wishing some good to him; others, as hoping only, and expecting some good from him. The first of these loves his friend, the latter of these loves himself. Love every man that doth for thee, good nature requires that; and be ready to do even for those that do not love thee, religion requires this; neither do only for those that love thee, nor love any man only for this reason, that he may do for thee; he which loves another only for gain, loves the gain, not him.

Fear rather a secret than an open enemy,

the malice which is not seen, is not easily warded. Envy no man for his parts, and contemn no man for his weaknesses; bear with the frailties and imperfections of thy neighbours, consider that God bears with thine. Do all like a wise man providently, and circumspectly for thyself; yet like a Christian with respect to others.

Think contentation the greatest wealth, and covetousness the greatest poverty; if thou hast not so much as others, yet thou hast that which is appointed for thee, and consider, that in Heaven the reward shall not be according to what we have here, but what we have done here.

Learn to distinguish aright between those things which thou art but to use, and those things which thou art to enjoy. To love God for Himself, and other things only for God; for if thou dost love God for other things, and other things for themselves, thou dost only make use of God for enjoying of those other things, whereas thou shouldest desire God only for Himself, and other things only

to further thy desire of God. A wicked man loves God because he cannot be without Him, the righteous man loves God because he would not be without Him; the one loves God because he knows He is good, the other because he hears He is bountiful; the good man loves Him for what He is, the other for what He hath; so he enjoys those things which he should but use, and doth but make use of God, whom he should labour to enjoy.

In all religious performances, do not look only at what thou art to do, but how thou art to do it; measure the goodness of the thing by the lawfulness, and that by the commandment: but measure the goodness of the act by the end, and that by the intention: that duty can never be rightly done, that is not done to a right end. He that performs a good work with an ill intention, may be said to have done good, but cannot be said to have done well; and he who doth good, and not for God, receives from God no reward of his doing, nay, he receives a

contrary reward, because by intending his own end he doth not serve God by that duty, but makes God in that duty serve him: and that which was in its own nature good, is made sin in the performance; and so by doing God's will for thine own ends, thou sinnest worst than by leaving it undone, because it is a less fault through infirmity to do ill, than in pretence only, or vain-glory, to do well. For as he which loves that which is good or just, so far only as it is profitable, loves profit, not goodness, so he which doth good only for his own ends, whether of advantage or glory, cannot be said simply to do good, but to do good to himself.

Think thy service which thou performest to God is already paid for, inasmuch as thou canst serve Him with nothing that is not His; yet expect a reward of thy service, though thou merit none, nor only expect but claim it; God doth no less owe that which He hath promised, than that which thou deservest.

Let thy apparel and dress be such as may shew cleanliness without pride, and thy behaviour such as may shew gravity without strangeness, and affability without lightness, and thy discourse such as may shew that thou dost not affect to talk, nor affectedly to be silent; and in both thy conversation and talk, be always careful to give good counsel, and good example.

Practise patience, yet know when to be moved; God, while He commands in us mercifulness towards others, doth not forbid us the defence of ourselves; it is not safe to forgive a wrong where it will encourage any further to wrong thee; if he be sorry that hath offended thee, forgive it; if he boast of it, punish him that he may be sorry for it: impunity makes many bold, sometimes the conniving at one fault is the cause of many.

Let not the abuse of any thing make thee condemn the thing; account not every thing ill which the superstition or errors of any have made ill to them; for as there is a good

use of sin, for so God uses it, so there is a sinful use of what is good; yet neither is the evil less evil, because God useth it well; nor doth that which is good become evil by our evil use. Let it be thy commendations and wisdom to bring good things to their right use, not to fling them away because some abuse them; if we shall allow the use of nothing which the idolatry or superstition of others doth profanely abuse, we shall neither have Churches, nor Scriptures, nor God Himself.

The good counsel which thou givest to others, first follow thyself; and the faults which thou reprovest in others, first mend in thyself: it is the ill custom of the world, that for the most part men neither do what they teach, nor mend what they find fault with; it is indeed a harder matter to do well, than to direct well: he that cannot shoot himself, may give aim, therefore knowledge of goodness is more general than practice, because the one is an ordinary act of the understanding, and of a natural man, but to

the other is required a supernatural help: think it no praise to thee then that thou knowest what it is to do well; or when others do amiss, that thou art able to direct those that go wrong, but that thou dost follow those directions thyself.

Let nothing come from thee either in thy discourse or actions, that may not beseem thee; for though haply it were not ill meant, yet it may be ill construed; others see not thy heart, and therefore judge of thee by what they see; to avoid therefore the censure of others, do nothing which thou thyself wouldest censure in another.

Think no calling disgraceful though never so mean, it is the condition of our present state to eat our meat with the sweat of our brows; even the pure state of Adam had somewhat to do: God never allowed idleness to any; the angels in heaven are employed even in heaven, where there is nothing but rest, yet there is no idleness. Wherefore hath God given us ability and parts, but to employ them? In labour there is not only

comfort, but profit; in idleness there is not only beggary, but sin; nay, a double sin; for he robs God of the glory of those parts, and his neighbour of the benefit of them, by not using them. God, which hath promised us a blessing in our callings, hath threatened a punishment to our idleness. Ye know the servant was condemned for hiding his talent.

Modesty is the greatest ornament of a woman, more than jewels or clothes, nay, more than extreme wit or beauty: these latter are sometimes a sword against the owner, but the other always a buckler: a grave and strict carriage is a stronger denial of temptation than words, and doth at once teach ill minds what to expect, and what to do. Let thy behaviour and countenance be such as may make wicked minds blush to be uncivil, not only to thee, but before thee. Scorn no company, not the meanest, but be not fond of any. Use no familiarity to any, which strangers may think too much, or which may encourage another to look for

more: be sober without coyness, and affable without fondness. Avoid pride and levity, yet think it a commendation rather to be censured as strange, than wanton.

Have ever the same mind to Godward, sick, and in health; do not purpose amendment of life only on condition that thou mayest amend in thy health; do not forget those promises when thou art well, which thou wert so free of when thou were sick; he who doth only promise well when he is visited, and not endeavour the performance of those promises when he is well, is in a more dangerous estate after his recovery than before; whereas he who is constant to goodness when he is in health, is ready for death before sickness, and in sickness desires his recovery only that he may longer glorify God, not promise only to glorify God on condition he may recover.

Be content to hear another's praises and thine own faults with patience; hate no man for telling of thy errors to thyself, and be not forward to tell of any man's to other

men; he which tells thee privately of thy fault, desires thy amendment; if thou publicly tellest, and blazest another's, thou desirest his disgrace, which as it is already thy sin, so it will be thy discredit.

Be no make-bate, nor an entertainer of those that are; thou art guilty not only of those sins which thou dost, but which thou dost approve: think thy neighbour's welfare and calamity thine own, though not in the participation, yet in the compassion; not religion, but goodnature requires this, that being members of the same body, if one member be glorified, the other members should rejoice with it.

Eternal life, as it is but one where, in God, so to it there is but one way, by godliness; to the Holy of holies there is no entrance without holiness; other ways there are, but they lead to other ends. The Epicures made pleasure their way, which too many do still: other philosophers made moral virtue their way, (few now do so much,) but yet neither did the one's plea-

sures begin in virtue, nor the other's virtue end in true pleasure. He that seeks for the world to come in this, looks for an infinite in finite; the pleasures and commodities, &c. of this life, are neither the earnests nor the means of the next. It is the fault of these times, that men study rather their advancement and profit, than their souls, as if present happiness did lead to the future; such may do well to find out a new heaven, if they can, they will never find out a new way to the old.

Many things are good in themselves, yet remember that their goodness to us consists much in our good use of them, yea, even the goodness of God Himself; for however infinitely good in Himself, patient, merciful, &c. yet if I abuse that goodness, it is occasion to me of infinite evil; as where the stomach is ill affected, the meat is offensive. If God bestow good things on thee, let not thy sin alter the property, (the property, I say, not of the nature,) for it is still good in itself, that by thy means is not so to thee;

thus riches are said to be an impediment in the way to heaven; not that in wealth there is more evil, but that it brings with it more temptations to evil. It is said, *hardly shall those which have riches enter into the kingdom of God.* Yet what is more hard to be done, it is more praise to do; and if God have blessed thee with wealth, and thy abuse do not alter it from a blessing, thou wilt find thy abundance not only strengthen thy way to heaven, but enlarge thy reward, because there is then more praise of being good when thou hast had more opportunities (it may be invitements) to be evil.

Do not tell a lie to procure a benefit, much less to do a wrong. Hate no man's virtues, no not thine enemies, and imitate no man's faults; be not so much a parasite to any as to magnify his errors, much less to follow them; do not for sinister respects do or approve that, which but for that, thou would condemn; be not a broker, nor drive a trade in sin; consider that God is able to advance thee without these; consider that all those

and all the world cannot advance thee without God.

When thou rememberest that thou art born in sin, be careful to repent of that, not add more; if thou art not able to answer for the sins thou art born in, what will become of thee for those thou hast lived in? Thou art bad enough by nature, do not make thyself worse by custom in sin. Let it be thy grief that thou dost bring sin with thee into the world, and let it be thy care not to add any more sins to it whilst thou art in the world; that thou art born in sin, is enough to damn thee; if thou goest on carelessly and obstinately to live in sin, it will be impossible to save thee. Consider that as the sword hung over the flatterer's head but by a hair, so thou hangest over hell but by a hair, by the slender thread of this life; if the thread break before thou repentest, down thou fallest into everlasting destruction.

Be so affected to temporal things, as that they hinder not thy affections to heavenly; consider that they are an argument of imper-

fection, not of difference; that he is not more a man that commands all the world, than he which hath nothing; and besides, that however they be in a kind requisite for thy present being, yet they do no way simply conduce to thy happiness, inasmuch as in heaven, where only we shall be happy, we shall be without them; in the mean time, if thou dost want some of them, consider it is an argument of an imperfect state to be subject to wants; or if thou hast them, that it is no less argument of imperfection to have need of them. And therefore let all earthly indigencies minister rather a meditation of thy frailty, than a matter of discontent; that nothing befals thee but what is proper to thy present condition, and that when this present shall end, none of these shall befal thee.

MEDITATIONS.

PART III.

BY THE LORD BISHOP OF BATH AND WELLS.

Above all things endeavour to preserve in thy mind worthy thoughts of God. Never take His Name into thy mouth without an inward reverence. And let the words of His mouth be dearer to thee than thousands of gold and silver. And remember always that God is as good as He is great; and that no man who does His will, and suffers for well-doing, shall go unrewarded. God is indeed Almighty, but His power does not over-top His goodness, nor incline Him to severity. "Thy power is the beginning of righteousness, and because Thou art the Lord of all,

it maketh Thee to be gracious unto all[b]." And consider what the same author adds, "Thou mastering Thy power judgest with equity, and ordered us with great favour. For Thou mayest use power when Thou wilt[c]." So it is, "As His Majesty is, so is His mercy."

Meditate often upon the Divine benefits, consider their number, and the peculiar adjuncts which commend them to thee. Thy being, life, liberty, health, and all the conveniences of life are entirely owing to God's bounty. Very many are the blessings of immunity; such as are freedom from sickness, great and severe pains, extreme poverty and disgrace. But who can express the benefits which are spiritual, which God bestows? He hath given His Son to die, promised His Spirit to help, made known His laws to direct us, propounded eternal life to reward and encourage our obedience. God gives thee time to repent, affords the means of grace, the hope of glory. Think how miserable thou wouldest

[b] Wisd. xii. 16, 18. [c] Ecclus. ii. 18.

be without these, how wretched they are that never had them, or that have foregone them. Here is a large field for thy meditation, here is enough to excite thy praise, and silence thy complaints.

Add to this that God bestows these benefits not only without a motive and any desert of ours, but continues them to them who deserve amiss. That God neither fears nor needs us. That He would be, and be happy, if we were not at all, or were miserable. It is in His power to destroy us, and He may justly deprive us of His benefits. Dwell upon these thoughts, they will lead to repentance. "And say not, His mercy is great, He will be pacified for the multitude of my sins: for mercy and wrath come from Him, and His indignation resteth upon sinners[d]."

Distinguish carefully between the means and the end of religion. The means of religion are the reading, and hearing, and meditating upon the word of God, public and private prayer, receiving the Sacraments, &c.

[d] Ecclus. v. 6.

But the end of religion is the change of our life and temper here, and the ultimate end, the salvation of our souls hereafter. Never think thyself a proficient in religion till thou hast gained the end of it; when thou art turned from pride, covetousness, and sensuality, &c. and art become humble, heavenly-minded, chaste, and temperate, then thou mayest be said to have profited by religion. In the use of all the means of religion use great diligence and care. The best remedy will not remove a disease unless it be taken with care, and retained with good government. We are not bettered by the means of religion because we are negligent in the use of them. "Keep thy foot when thou goest into the house of God[e]." Prepare thyself for the service of God, attend with great reverence, unite all thy scattered thoughts, and do not forget what thou hast been about.

Remember that God will not be mocked; that it is the heart of the worshipper which he regards. And thy account hereafter will

[e] Eccl. v. 1.

be very heavy if thou be not much better under the many advantages of becoming so. We are never safe till we love Him with our whole heart whom we pretend to worship. "Froward thoughts separate from God, and into a malicious soul wisdom shall not enter[f]."

Next to that duty we owe to God, we stand obliged to our superiors. It is not for nothing that the Holy Scriptures conjoin the fear of God, and honouring the king, and that the honour which we owe to our parents follows next in the Decalogue, upon the duties we owe to God. We are to honour the king as God's substitute, and ministers as His messengers, and both them and our natural parents for His sake as well as in obedience to Him. To these we must give a cheerful obedience, and obey them in all things which God hath not forbid. Rebellion and disobedience are heinous offences, and speak a great contempt of God Himself. "He that forsaketh his father is a blasphemer,

[f] Wisd. i. 3, 4.

and he that angereth his mother is cursed of God[g]."

Do not willingly afflict or grieve any man, nor put him to shame. Shew always a great compassion to the afflicted, comfort and assist them with all thy might who are in sorrow and most destitute. It is a great imitation of God to assist the desolate and friendless. "Deliver him that suffereth wrong from the hand of the oppressor, and be not faint-hearted when thou sittest in judgment. Be as a father unto the fatherless, and instead of an husband unto their mother. So shalt thou be as the Son of the Most High, and He shall love thee more than thy mother doth[h]."

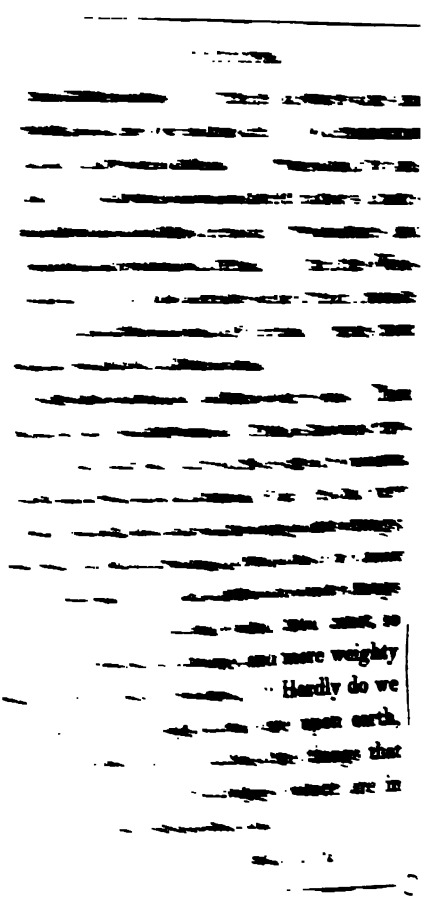
"Neglect not to give alms[i]." Dare to trust God who hath promised to repay thee. Lay aside for the poor a constant stock as thou art able. He spake a great truth who said, "No man is a better merchant than he that lays out his time upon God, and his money upon the poor." Remember that thy Lord and Master went about doing good. And that it is better to

[g] Ecclus. iii. 16. [h] Ib. iv. 9, 10. [i] Ib. vii. 10.

give than to receive. And therefore "let not thine hand be stretched out to receive, and shut when thou shouldest give[k]."

"Buy the truth, and sell it not[l]." Pursue it diligently and examine things strictly. Error stalks about the world in the mantle of truth. Be careful neither to impose a falsity, nor yet to be imposed upon. We may justly suspect those men who will not permit us to examine. We are obliged to "prove all things[m]." It is justly to be feared that he sells bad wares, who is not willing to expose them by a clear light. "Strive for the truth unto death, and the Lord shall fight for thee[n]." Shew thy love to truth by thy sincerity in all thy words and professions. Be always plain and open, and never pretend what thou dost not mean. Abhor a lie as a great blot upon human nature, and the greatest reproach and dishonour. For so it is, "Clear and round dealing is the honour of man's nature, whereas a lie faceth God, and

[k] Ecclus. iv. 31. [l] Prov. xxiii. 23. [m] 1 Thess. v. 21. [n] Ecclus. iv. 28.



Do not vehemently desire any worldly thing. A mean condition is always most safe, and hath most of quiet. God only knows what is fit for all His creatures, and does always what is best. Barely to live is a great blessing, and may serve to prevent our complaints. If thou hast lived well thou hast no great cause to complain, because nothing can make a good man miserable. Thou hast lived amiss, what a blessing is it that thou art still suffered to live when thou art not fit to die? "Wherefore doth a living man complain[q]?" Great gifts and places are charged with great accounts, and he who desires them hath a vain mind. "A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed[r]." Remember this also, that "mercy will soon pardon the meanest, but mighty men shall be mightily tormented[s]." And therefore, "Seek not of the Lord preeminence, nor of the king the seat of honour[t]."

[q] Lam. iii. 39. [r] Ecclus. xxxi. 19. [s] Wisd. vi. 6. [t] Ecclus. vii. 4.

Make it thy great care to clear thy conscience, and ease thy mind. In doubtful matters advise, and if thy mind be loaded with guilt, do not think to ease thyself by wine and company. These may divert the sense of thy grief for a while, but will not remove the cause. Confess thy sin to God, and humble thy soul before Him; and if thou needest farther advice towards the restoring thy peace, and perfecting thy repentance, impart thy grief to a friend, or thy spiritual guide. There is no evil to be compared to that of a conscious and wounded mind. "Give me any plague but the plague of the heart[u]."

Live at peace with all the world, and let it be a great part of thy care and study to be quiet. But be very careful in making choice of an intimate friend and counsellor. "Be at peace with many, nevertheless have but one counsellor of a thousand[x]."

Make choice of a friend who may be thy daily monitor. There is great need of a wise

[u] Ecclus. xxv. 13. [x] Ib. vi. 6.

and faithful one. And "whoso feareth the Lord shall direct his friendship aright. For as he is, so shall his neighbour be also[y]."

A wise choice being made, the friendship is to be observed inviolable. "Forsake not an old friend[z]."

Thou wilt hardly arrive to any great perfection, unless thou have a faithful friend, or a bitter enemy, said one of the ancients. A faithful friend to admonish thee when thou doest amiss, or a violent enemy to reproach thee.

Avoid the conversation of that man whom thou findest apt to speak ill of others. He that does this is to be shunned as a pest.

Speak evil of no man. And if thou knowest any evil of another, yet never think thyself at liberty to divulge it, but rather tell him of it thyself.

Put a fair interpretation upon every action of thy neighbour that is capable of it. There are many things may look ill, which upon examination will not be found to have any evil in

[y] Ecclus. vi. 17. [z] Ib. ix. 10.

them. "Charity thinketh no evil." But detraction is the work of the devil. Be always more prone to be an advocate than an accuser. One speaks a God-like temper, the other a diabolical. Do not imitate the Devil, and think it enough to declaim against him. Consider this, that "when the ungodly curseth Satan, he curseth his own soul[a]."

Making reflections on the faults of others, is generally a fruitless thing, it is often attended with mistakes, and involves men in sin. When we find it so hard to amend ourselves, we may well esteem it a very unseemly thing with bitterness to inveigh against our brother.

Remember that every other man partakes of the Divine Image, and of that nature which our Lord did not disdain to take upon Him. That He shares in the same nature with thyself, and is endued with an immortal part. This should teach us humanity and civility to all men. He that derides, and wrongs the meanest man, reproacheth his Maker.

[a] Ecclus. xxi. 27.

"Whoso mocketh the poor, reproacheth his Maker: and he that is glad at calamities, shall not be unpunished[b]."

Converse with others so as thou mayest do or receive good. Conversation is very improvable. Take care that it be not unprofitable to thyself and others.

When any thing is said amiss, or done indecently in company, never deride the weakness or folly of thy brother. 'Twill be great charity to direct him for the future, and wisdom to avoid ourselves what we mislike in another. To deride him is great inhumanity, and a breach of good manners; to admonish is an act of kindness and friendship.

In company where a dispute is raised, be not forward to engage and declare thy mind. Above all things have a care of an intemperate heat. Debate with all calmness, and as a lover of truth. Be well content to be contradicted, and if the question be of little use or moment, matter not who hath the last word. Whatever it be thou art concerned in, be con-

[b] Prov. xiv. 31. xvii. 5.

tent to deliver thyself with the hardest arguments, and the softest words.

Rather choose to discourse of things than of persons. Avoid all that discourse which tends to the praise of thyself. If thou canst not avoid the speaking of others, choose to speak well of them, and rather defend than accuse. Have a care of all detraction, and avoid a backbiting tongue: it is easy to offend, but hard to make restitution. "To slip upon a pavement is better than to slip with the tongue[c]." He is never safe that converseth with a backbiter, or alloweth himself in that sin. "A backbiting tongue hath disquieted many. Whoso hearkeneth unto it, shall never find rest, and never dwell quietly. The stroke of the whip maketh marks in the flesh, but the stroke of the tongue breaketh the bones. Many have fallen by the edge of the sword, but not so many as have fallen by the tongue[d]."

Be conscious to thyself of no other design in keeping company, but the doing some good to thy neighbour, or learning some

[c] Ecclus. xx. 18. [d] Ib. 14, 16, 17, 18.

good from him. This will in great measure preserve thee from the faults which too often attend upon conversation.

Seek the acquaintance of a good and virtuous man: the benefits thereof are unspeakable. But yet be careful not to despoil thyself, and of thine own judgment, nor pin thy faith upon another's sleeve. "Be continually with a godly man whom thou knowest to keep the commandments of the Lord, whose mind is according to thy mind, and will sorrow with thee if thou shalt miscarry." But then consider well what follows; "Let the counsel of thine own heart stand: for there is no man more faithful unto thee than it. For a man's mind is sometimes wont to tell him more than seven watchmen that sit above in an high tower[e]."

Do not defer the doing that which must be done. Our life is uncertain, and he that does not now do well, it is to be feared he never will. We may not expect a good old age will succeed a riotous youth. "If thou hast

[e] Ecclus. xxvii. 12, 13, 14.

gathered nothing in thy youth, how canst thou find any thing in thine age[f]?"

Never commit that sin against which thou hast confessed and bewailed: it is dangerous to tread over the same steps. "He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing? So is it with a man that fasteth for his sins, and goeth again and doeth the same. Who will hear his prayer, or what doth his humbling profit him[g]?"

Choose a good course of life, and custom will render it easy. Think nothing hard which others have done; nothing unsupportable which others have borne. Set before thee the best examples; "Be not curious in unnecessary matters[h]." Be confident of this, that thou wilt find more joy in crucifying thy lusts than any man ever did in gratifying them. Dare to be thoroughly good, and nothing shall harm thee.

Think often of death and a future judgment. Have the same apprehension of things

[f] Ecclus. xxv. 3. [g] Ib. xxxiv. 25, 26. [h] Ib. iii. 23.

now, that thou wilt have when thou art passing into another world. "Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss[i]."

[i] Ecclus. vii. 36.

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